Die Jovis, 13. *Martii*. 1644.

IT is this day Ordered by the Lords in Parliament aſſembled, that this Houſe doth give thanks to Maſter *Arrowſmith*, for his great pains taken in the Sermon hee preached on the 12 of this inſtant March in Chriſt-Church *London*, before the Members of both Houſes of Parliament: and giving thanks to Almighty God for his bleſſing to the Parliament, for their late good ſucceſs at *Shrewsbury* and *Weymouth*. And that the ſaid Maſter *Arrowſmith* is hereby deſired to print and publiſh his Sermon, which is not to be printed or reprinted by any, but by authority under his hand.

John Brown, Cler. Parl.

Die Jovis, 13. *Martii*. 1644.

ORdered by the Commons aſſembled in Parliament that Maſter *Solicitor* and Maſter *Nicholas*, doe from this Houſe return thanks to Maſter *Arrowſmith*, and Maſter *Vines*, for the great pains they tooke in the Sermons they preached at the intreaty of both Houſes at *Chriſt-Church* yeſterday (being a day appointed for publike thankſgiving) and that they doe intreat them to print their Sermons. And it is Ordered that none ſhall preſume to print their Sermons, but whom they ſhall licenſe under their hands writing.

H. Elſynge, Cler. Parl. D. Com.

I appoint *Samuel Man* to print my Sermon.

John Arrowſmith.

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5.

ENGLANDS EBEN-EZER

OR,

STONE of HELP.

Set up in thankfull acknowledgment of the LORDS having helped us hitherto.

More especially,

For a memoriall of that help, which the PARLIAMENTS Forces lately received at *Shrewsbury, Weymouth*, and elsewhere.

IN A SERMON

Preached to both the Honorable Houses of PARLIAMENT, (the Lord Major and Aldermen of the Citie of LONDON, being present) at *Christ-Church* LONDON, upon the late solemne day of Thanksgiving: *March* 22.

By JOHN ARROWSMITH, B.D.

Published by Order of both Houses.

*Hos.*13.11. O Israel thou hast destroyed thy selfe, but in me is thine help. 2 *Chron.*14.11. Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us O Lord our God, for we rest on thee; and in thy name goe we out against this multitude. O Lord thou art our God; let not man prevail against thee.

LONDON,
Printed by ROBERT LEYBURN, for SAMUEL MAN, dwelling in PAULS Church-yard, at the signe of the SWAN. 1645.

ENGLANDS EBEN-EZER

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For a memoriall of that help, which the PARLIAMENTS Forces lately received at *Shrewsbury, Wyemouth*, and elsewhere.

IN A SERMON

Preached to both the Honorable Houses of PARLIAMENT, (the Lord Major and Aldermen of the Cities of LONDON, being present) at *Christ-Church*, LONDON, upon the late solemne day of Thanksgiving:

March 12.

By JOHN ARROWSMITH, B.D.

Published by Order of both Houses.

Hos. 13. 11. O Israel thou hast destroyed thy selfe, but in me is thine help.

2 *Chron.* 14. 11. Lord, it is nothing with thee to help, whether with many or with them that have no power: Help us O Lord our God, for we rest on thee, and in thy name goe we out against this multitude. O Lord thou art our God, let not man prevail against thee.

LONDON,
Printed by ROBERT LEYBURN, for SAMUEL MAN, Bookbinder in PAUL'S Church-yard, at the sign of the SWAN. 1645.

To the right HONORABLE, the LORDS and COMMONS Assembled in PARLIAMENT.

THe Glorious Temple *had a* beautifull gate. *Such is a Gratulatory Epistle to a Sermon of Thanksgiving. Our Estates and Liberties blesse your Honours. Religion and Learning do no lesse: I shall therefore here mention a few of the many good offices done for them.*

Hag.1.9. Acts 3.10.

Whereas the publike worship of God was much embased, you have been carefull to take away the glittering tin *of specious Ceremonies, together with the ugly* drosse *of known Superstition. Let popish Spirits bewaile the want of* making a fair shew in the flesh, *which so many desire; lest they cry out, and say, There is not so much State and bravery in the service of God, as heretofore: I dare be bold to tell the World, that much more holinesse will be found in your* brasen Serpent *then ever was in their* golden Calf. *It is not long since Christians of the greatest rank were injured by certain Sons of* Levi *even as of old the sons of* Eli, *with their* flesh-hook *of three teeth, offered violence to the people, when they came to offer sacrifice. You have wrested from them their flesh-hook, and broken the three teeth thereof, which were illegall Canons, ensnaring Oaths, and rigorous High Commission-censures. Not long since Professors in* England, Amnchite-*like, were* lean from day to day, *by reason of the love they bare to Romish fopperies, as he to* Tamar, *(many affecting the garbe of* Rome *in their most solemne worship, as* Amnon *pretended to long for meat of* Tamars *dressing. Others proceeding, as he did with her, to a carnall knowledge of* that Whore.) *But after your happy assembling, the hand of God wrought an happy change in their hearts, and made them generally hate this* Tamar, *as much and more then ever they loved her. You have now not onely turned her out, but boulted the doore by an holy Covenant, to* endeavour the extirpation of Popery

Vitulus aureus occidit, Serpens æneus sanat. 1 Sam.2.12, 13,14.

2 Sam.13.4.

Ver.6.7.14.

Ver.15.17,18.

and Superstition. *Not long, since there were many pens and tongues fully employed in decrying the Lords day, and disputing against the morality of the fourth Commandement. An employment to be for ever abhord; because as* Noah *tooke to himselfe clean beasts by sevens,* Gen 7.2, with Chap.8.20. *six for propagation, the seventh for sacrifice, which was accordingly offered up, at his comming out of the Ark. So the Lord who allows us six daves for civill affaires, would have the seventh sacrificed to himselfe as an whole burnt offering. Yet, as* Antiochus *took away the* daily *sacrifice, these men had almost taken from us the* Sacrifice of days; *but you have restored it, by a most pious and wholsome* April 1624. *Ordinance, according to the good hand of God upon you. And whereas one of the breasts of our common Mother, hath been dried up of late, or rather yielded much blood instead of milke; you have already made some, and (we hope) are about to make further provision for the other,* left the coal which is left us be quenched, *as the woman of* Tekoah *said to* David; *lest* Cambridge *become* as a cottage 2 Sam.14.7. Isa.1.8. in a vineyard, as a lodge in a garden of cucumbers.

After such high and holy services, be it far, exceeding far from you all to dishonour him who hath said ye are Gods, *by an ungodly conversation: If it be not, if any* root of bitternesse, *do spring up hereafter in either House, I shall crave leave to represent the danger thereof as in a parable. A certain Priest having to doe with a great man that was resolute in sin, yet desirous of absolution, and perceiving he did not understand the latine tongue, instead of absolving him, said as followeth.* Dominus Noster Jesus Christus, te absolvat, si vult; & remittat tibi peccata tua, quod ego non credo; & perducat te ad vitam æternam, quod est impossibile, *My Lords and Gentlemen, the parable be to them that hate you, and the interpretation thereof to the sworn enemies of Jesus Christ. That not so much as one of you, who continue members at this day, will at any time prove a stone of offence, by the errors of his judgement, or irregularities of his life; that every one will become an* Eben-Ezer, a stone of help, *in that sense wherein* Joseph *is called* the shepherd, the stone of Israel, *is the hope, and shall be the prayer of*

Pſal.82.6.

Gerhard.L.C. loc.de Pœnit. § 117.

Gen.49.24.

A worthlesse but willing servant of Christ,
his Church, and your Honours

John Arrowsmith.

A SERMON

Preached to both Houses of Parliament, at *Christ-Church London*, upon the late solemne day of Thanksgiving, *Mar.* 12. 1644.

I Sam. 7. 12.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

GReat conjunctions of heavenly bodies are usually attended with notable changes. I am full of hope (right Honorable and worthy Senators of the Kingdome, and of the City) that your present conjunction will operate much to our future advantage. Verily, tis a blessed sight, now when England is melting in a furnace of civill war, to behold the Parliament and London running thus into one wedg, and meeting to magnifie God together. It put me in minde of what we read in *Psal.* 122. 3, 4. *Ierusalem is builded as a City that is compact together, whither the Tribes goe up, the Tribes of the Lord unto the testi-*

mony of Israel, to give thanks unto the name of the Lord. This is our Jerusalem, hither are the Tribes come up to day, the representative Tribes of the Land, and that for no other end but to give thanks; to prepare an habitation for him who is said *to inhabit the prayses of Israel*, *Psal.* 22.3.

I have pitched upon a Text affording many choice materials for such a structure, if a wise Master-builder had it in hand. But the plaine truth is, tis a worke more fit for Angels then men; praysing of God is their trade; we are all but bunglers at it. Yet because even the *little children* to whom *John* writes have leave to lisp & stammer out the prayses of their *heavenly Father*; in obedience to his and your commands I shall set upon the duty, hoping for assistance from him, and attention from you.

Satans first designe is to hinder men from holy duties; his next to create disturbances in them. Israel being here met to fast and reform, Satan stirs up the Lords of the Philistims, to bring into the field against them a formidable Armie. The Lord of Hosts fights for his people, puts their enemies to the rout, and enables them to pursue the victory.

Then Samuel took a stone, to wit, *after the men of Israel had gone out of Mizpeh*, the place of their abode when the enemy set upon them, *and pursued the Philistims, & smiten them untill they came under Bethcar*, the place of their retreat: ver. 11. *And set it between Mizpeh and Shen*, *Junius* reads it between *Mizpeh* and that rock, conceiving *Bethcar* (of which before) to be the proper name of a Rock, and knowing *Shen* to be elsewhere taken in such a sense, 1 *Sam.* 14. 4. *And called the name thereof Eben-Ezer: Eben*, signifies a Stone, *Ezer* help. To the end,

See Doctor *Willet* upon this place.

that

that if Israel should be silent, this stone might speak the goodnesse of God, this *lapis adjutorii*, remainde them of the mercie received between these two places, *Samuel* not onely imposes the name, but adds the reason of it, saying, *hitherto hath the Lord helped us.*

So as here we have

1 The Monument, a stone set up in a fitting place, and named *Eben-ezer.*

2 The Motto, *Hitherto hath the Lord helped us.*

3 The mannager of the work, *Samuel* the Prophet, and Judge of Israel at this time.

Which three parts, will naturally yield three observations futable to the present businesse.

1 *That the Churches helpe is from the Lord.*

2 *That the Churches duty is to commemorate help received.*

3 *That principall men, are to have a principall hand in the duty of praysing God for his help.*

The truth of the first of these observations, *viz.*

That the Churches help is from the Lord, appears by *Psal.* 121. 1, 2. *I will lift up mine eyes unto the hills, from whence commeth my help, my help commeth from the Lord, which made heaven and earth.* It comes two ways. *Obs.* 1.

1 *Immediately*, from himselfe alone. The Lord often raiseth help to his people, as he framed the world, out of nothing, and is therefore said to create it. *Be ye glad and rejoyce for ever in that which I create: for behold, I create Ierusalem a rejoycing, and her people a joy, Isa.* 65. 18. Whom had Christ to cooperate with him in the work of our redemption? He alone helped us out of hell, of which some understand that in *Isa.* 63. 5. *I looked and there was none to help, therefore my own arme brought salvation.* This *stone which the builders refused* *Glass. onomat. p.* 445. *Psal.* 118. 22.

is the true *Eben-ezer*, not a monument but an efficient of help, such help as no created strength could have administred, for should all the Angels of heaven bring their perfections into one, it would not make a ransome sufficient for one soul. The Holy Ghost in like manner, *when we know not what to pray for as we ought*, is graciously pleased *to help our infirmities*, *Rom.* 8. 26. when we stick fast in the mirie dungeon of sin and ignorance, he vouchsafeth to let down drawing cords of love for the helping of us out, as *Ebedmelech* did to *Ieremie*. The work of conversion is wholy his. *He first breaths a good will into the soule causing it to be, then breathes upon that will in the soule causing it to move, works it first, and then works by it.* Hence is it that some of those who assert the efficacie of his grace, entitle their books *de Auxiliis*, of helps. Yet, me thinks, the word comes far short of expressing it fully, the Spirits concurrence being such, as is not onely assistant to us, but operative of all in us. A consideration that moved *Lactantius* to taxe the heathens, for giving the chiefe of all their gods no higher title than of *Iupiter*, resolving it into *Iuvans pater*, *a helping father*. *That man* (saith he) *understands not the influence of God, that looks at him onely as an helper.*

Gratia reparatrix bonam voluntatem inspirat ut sit; deinde bonæ voluntati aspirat, ut moveatur: primùm operatur eam, deinde per eam. Hugo de Sanct. Vict. *Non intelligit divina beneficia qui se tantummodo à Deo iuvari putat.* Lactant. de falsa relig. l. 1. c. 11.

Θεὸν μὲν νοῆσαι χάλεπον, φράσαι δὲ ἀδύνατον ὃ χ νοῆσαι δύνατον. Basil.

But so scant is the language of man, when applyed to the things of God (whom to apprehend is difficult, to utter impossible) that for want of a better term, even we Christians, must be forced to content our selves with this of *help*.

2 *Mediately* by the creatures whether visible or invisible, or of a mixt and middle nature. The Lord helps by all these.

1 By *visible creatures*. As when he rained hailstones from heaven upon the *Amorites*, *slaying more with them*

Ioſ. 10. 11.

then

then the children of Israel did with the sword: when *the stars in their courses fought against Sisera, and the river Kishon swept his souldiers away, that ancient river, the river Kishon.* When the sea gave way, the rock gave water, and the heavens gave bread to Israel. When both fire, and water, and air, took our part against the *Spaniards* in 88. which furnished the General of their forces at his return (after the defeat of that *Armado*, which by themselves was styled *Invincible*) with this excuse, *That his master sent him to combate not with elements but with men.* Iudg.5.20,21.

2 *By invisible.* Such are the Angels, whom the Lord hath appointed to encampe round about them that feare him, and to become ministring Spirits to the heirs of salvation. O the bowels of our God! *The Father sends his Son to redeem us, the Father and Son send the Holy Ghost to comfort us; and, that whole heaven may be set on worke for the Churches help, the Father, Son, and Holy Ghost send the good Angels to watch over us.* Manifold are the good turnes which these invisible helpers doe us, though wee take notice but of few. If *Daniel* be to be rescued from the hungry Lions, an Angell stops all their mouthes; *Lot* from the flames of fire and brimstone, the Angels hale him out of *Sodome.* If *Elisha* be in danger of being surprized by a great host of men, a greater host of Angels appears in his defence; *Peter* of having the work of his Ministery at a stand by his being kept in hold, an Angell opens the prison doore, and sets him at liberty. If *Iacob* be in his way home wanting protection against *Esau*, the Angels of God meet and guard him; *Elias* in the Wildernesse wanting meat, an Angell turns Sewer and serves it in; *Paul* in a storme wanting comfort, an Angell stands by and cheers him. If *Lazarus* give up the ghost, the Angels take his departing soul, and carry Psal. 34.7. Heb.1.last. *Mittis unigenitum, immittis Spiritum; & ne quid vacet in cœlestibus ab opere sollicitudinis tuæ, Angelos mittis in ministerium.* Bern. Dan.6. Gen.19. 2 King.6. Acts 12. Gen.32. 1 King.19. Acts 27. Luk.16.

it into *Abrahams* bosome. Suppose the son and heire of a King returning from his travell in forreigne parts, the Master of the Ceremonies meets him at the Port where he landeth, conducts him to Court, and leaves him in his fathers presence: So it fares with a dying Saint; he hath been travelling in this world as in a strange countrey, is now returning back to God; 'tis a part of the good Angels helpfulnesse to meet him at the port of death, so to convey him home from thence to the enjoyment of his Father, and of full beatitude in him.

3 *By creatures of a mixt and middle nature.* Such are men, visible in their bodies, invisible in regard of their souls. Now there is no sort of men that contributes not more or lesse to the help of the Church; either freely, or against their wils by an over-ruling providence, turning that to the Saints advantage, which was intended for their harme. But two sorts are especially noted in Scripture for their helpfulnesse.

1 *Godly Magistrates.* When *David* was set up to be King, his Inauguration is thus expresst, *Psal.* 89. 19, 20. *I have laid help upon one that is mighty, I have exalted one chosen out of the people: I have found* David *my servant, with my holy oile have I anointed him.* Before *Moses* his pious government, *Israel* was as an helplesse child without a nurse: hee is compared to a nursing Father carrying that people in his bosom as a sucking child, *Numb.* 11. 12. *Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?* No nursing father ever had a more froward child than *Israel* was, yet *Moses* held out, and might be held forth as a patterne to you, Lords and Commons assembled in Parliament, had

you

you not made him so already. I remember *Austin* in his Confessions prayseth God for furnishing his nurse with milk, and for giving her an heart to impart it to him, who had perished without it. Well may this whole Assembly joyne with me upon this solemne day of thanks in blessing God for enabling you to do the work of nursing Fathers so well, & so long: as also for inclining your hearts (though you daily meet with frowardnesse more then enough) to undergo with so much patience the manifold troubles of Church and State-nursery. May it still be continued to us! may fresh supplyes of the Spirit of Christ be vouchsafed to you when ever ye meet! that gasping *Ireland*, trembling *Scotland*, bleeding *England* may all have help from the Honourable Houses.

2. *Godly Ministers.* The Prophets in *Ezra* 5. 2. were Fellow-helpers with *Zerubbabel* and *Iesh*ua. *Then rose up Zerubbabel the son of Shealtiel, and Iesh*ua *the son of Iozadak, and began to build the house of God which is at Ierusalem: and with them were the Prophets of God helping them.* *Paul* styles himselfe and his Fellow-labourers in the Ministery, *helpers of the Corinthians joy*, 2 *Corinth.* 1. last. The request put up to him in a Vision by the man of *Macedonia* was no other but this, *Come over and help us*, *Acts* 16. 9. When he goes about to draw as it were an Inventory of the Churches goods in 1 *Corinth.* 3. end. her wel-gifted pious Teachers are made the *Inprimis* of it. *All things are yours, whether Paul, or Apollos, or Cephas.* Time was when such were *very highly esteemed in love for their works sake*, and had in honour for their helpfulnesse. Insomuch as when *Chrysostome* was like to be silenced, the people cryed out, *We had better want the shining of the Sun than the preaching of Chrysostome.* When *Nazianzen* was taking his leave of *Constantinople*

1 Thess 5. 13.

Satius est ut Sol non luceat, quam ut non doceat Chrysostomus.

ple, where he had been Preacher, an old man was obſerved to fall into paſſion, and heard to cry, ſaying, *Goe father if you dare, and take away the Trinity with you*, as if God would not ſtay after he was gon.

Aude pater, & tecum Trinitatem ipſam eüice.

Yea, there was a time here in *England* ſome few years ſince, when the whole religious party throughout the Kingdom reckond upon their able and conſcientious Paſtors as a principall part of their treaſure, till ſome of late began to make it a piece of Religion to throw dirt in the face of our Miniſters, even of the moſt godly among them.

As when *Sfetigrade* in *Epirus* was beſieged by the great *Turk*, a Traitor within (knowing how much the Garriſon ſouldiers abhorred the taſting of whatſoever they deemed unclean) threw a dead dog into the well which furniſhed the inhabitants with water; upon the diſcovery whereof the ſouldiers choſe rather to die then to drink: and ſo the City was yielded up. In like manner, now when the Church is ſo ſtraitly beſieged on every ſide, many otherwiſe well affected, begin to refuſe the water of life held out in the publike Miniſtry; onely becauſe of that noyſome carrion of exceptions and aſperſions, which ſome have treacherouſly caſt upon the perſons, the calling, yea, the Doctrine, of moſt of our beſt and ableſt Preachers: The good Lord ſend ſome happy hand, by which this dead and deadly dog may be removed, and all lovers of truth and peace brought to drink as before; that ſo the giving up of a goodly City into enemies hands, may be timely prevented.

Turkiſh Hiſtory, p. 321.

Having done with the proof, I ſhall now in the application hereof preſent you with matter of Encouragement, of Terror; and of Advice.

1 Of *Encouragement* to the people of God. We have an

an Almighty helper on whom we may rely with confidence how many soever our extremities, how strong soever our adversaries be, *We may boldly say, The Lord is my helper, I will not fear what man can doe unto me.* Heb. 13.6. The keyes of Rome will shew themselves more potent then the gates of hell, if ever they finally prevail against the Church. Take a City besieged by Land, if the sea be open it may be relieved: block it up both by sea and land, yet so long as heaven is open, it may receive help from thence. That's the Churches case when shee is at her worst. To one that supposed the Emperour would with all his Forces fall upon the Duke of Saxony, (who was the chiefe protector of Protestants) and demanded saying, *Where will* Luther *be then?* That man of God returned this quick answer, *Aut in Cælo aut sub Cælo*, either in heaven or under heaven, because he expected protection from heaven so long as he lived, and knew he should have possession of heaven when ever he died. Matth. 16.18.

2 Of *Terror* to the Churches enemies. Know ye (if any such be here) that the league betwixt God and his people is both defensive and offensive, they have the same common friends and foes. If any shall set themselves against God, his people strike in *to help the Lord against the mighty*, if against them, God strikes in, and *appoints salvation for walls and bulwarks.* When *salvation* it selfe can be destroyed, then may you that are opposers of Christ and his ways, hope to finde a successfull issue of your undertakings. But if these *walls* be too high for your scaling ladders, these *Bulwarks* too strong for your batteries, then *Malignants* goe and get you some other trade, for beleeve it, you will never thrive upon this: You may for a time like *Samsons* foxes, carry Iudg. 5.23. Isa. 26.1.

firebrands sufficient to burn the corn in Gods field: but remember how it fared with those foxes. Were not they themselves burned together with the corne which they set on fire? The course you take will certainly tend to your own ruine. for when you shall have endeavoured all you can to undoe the people of God, the God and helper of that people will be sure to finde out a way of undoing you, according to *Zephan.* 3. 19. *Behold, at that time I will undoe all that afflict thee.*

3 Of *Advice* to this Honorable Auditorie in two particulars. If the Churches help be from the Lord, Then

1 Let the Lord be acknowledged in all the help that wee of this Nation have received. The holy Ghost speaking of Victories is wont to ascribe them wholy to God, and though mention be made of the instruments, to carry the praise of all to him. Thus *Iudg.* 4. 15, 23. it is not said that *Barak* and *Israel* defeated *Iabin* and his host before the Lord, but *the Lord discomfited* Sisera, *and all his charets, and all his host, with the edge of the sword, before* Barak. And *God subdued on that day* Jabin *the King of Canaan, before the children of Israel.* Also in *Iudg.* 7. 18. where we read *of the sword of the Lord, and of* Gideon, the sword of the Lord is set before the sword of *Gideon*, as that which both gave the commission to *Gideons* sword, and enabled it for execution. Vaine men may imagine themselves able by their prowesse and pollicy to help and save a sinking State: but what saith *Iob. Chap.* 9. 13. *If God will not withdraw his anger, the proud helpers doe stoop under him?*

Remarkable is that reproofe which was fastned upon Pope *Adrian* the sixth. He having built a fair Colledg at *Lovain*, caused this inscription to be written upon the

gates

graces thereof in letters of gold, *Trajectum plantavit, Lovanium rigavit, Cæsar dedit incrementum* (i.e.) *Utrecht planted me*, there he was born; *Lovain watered me*, there he was bred up in learning; *Cæsar gave the increase*, for the Emperour had preferred him. One to meete with his folly and forgetfulnesse, wrote underneath *Hic Deus nihil fecit, Here God did nothing*: because all three, planting, watering, and giving increase were ascribed to creatures. Beloved in the Lord, take we heed of saying in such successfull seasons as this is, the Parliament hath planted by their Counsels, the City watered by their supplies, the Armies given encrease by their valour, lest we also be charged with an *Hic Deus nihil fecit, God hath done nothing in all this*: because indeed, beside what he acts of himselfe alone, whatsoever is well performed is his work, though creatures have a hand in it. *Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. Isa.26.12.* *Pareus in 1 Cor.3.6.*

2. Let the Lord our God be depended upon, and sought to in his own way for the further help we have need of. *Let us come boldly unto the throne of grace, that we may obtain mercie, and finde grace to help in time of need. Heb.4.* last.

Here I shall endeavour to shew you three things.

1 *That we of this Nation have need, great need of further help.* It appears thus. There would not be so much strugling as there is in the womb of this Kingdom; so much roughnes, both of the sword and of the pen, if there were not *Esaus* in it as well as *Iacobs*. As when the Jewes were employed in building the second Temple (*the glory whereof was to be greater then the glory of the former*) though the structure were not so magnificent, because of the personall presence of Christ, who Hag.2.9.

appeared and taught in it) there was a *Sanballat*, a *Tobiah*, and other adversaries to the work: So now at the raysing of this second reformation (which is like to have more of Christ in it, though lesse of outward pomp and state) many thousands are found to oppose it by force of Armes, beside the swarms of pernicious Sects, that like great heaps of rubbish lie in the way, and hinder the setting up of that building which in likelyhood would have prevented them, had it been erected sooner.

2 *That the help we need, is much more then the best of men are able to afford us.* Well may *England* cry to God as *David* doth, *Psal.* 68.11. *Give us help from trouble for vain is the help of man.* The Parliament hath already done what lay in them for the making up of breaches by the faithfull endeavours of their Commissioners in the late Treaty. The Assembly doth what they are able towards healing the saddest of all divisions, I mean those that the servants of Christ are engaged in one against another. Yet may it be said at this day, as in *Jer.*8.15. *We looked for peace but no good came, and for a time of help, but behold trouble.* Trouble not like to be removed by humane power and diligence, because all the forces Satan can raise, are resolved to continue it, if they can. *Luther* preaching upon that in *Ephes.* 6. 12. *Wee wrestle not against flesh and bloud, but against Principalities against powers, &c.* hath a passage to this purpose, *Were we to deal onely with men, though they were all Kings and Emperours, we should quickly overcome them by the Ministry of the Gospel, and be able to convert an whole world in the compasse of one year. Divine truth would soon captivate humane reason, were it not for those obstructions made in mens understandings and wils, by the workings of Satan, who hath more craft and subtlety in one of his fingers*

Si nobis cum hominibus tantum res esset (tametsi non nisi Cæsares Reges & principes essent) nostro Evangelio illos mox vinceremus, ac vel intra unius anni spatium totum mundum converteremus, cùm tam clara sit veritas, &c. Hîc autem Diabolus ipse regnat rationem obstruens, &c. Malus & nequam hostis est; in hâc uno digito prudentior & astutior quam universus mundus.

gers, then the world hath in its whole body.

3. *That we are to seeke help from God in his own way.*

Be intreated, right Honorable, to consider the nature of the work you have in hand, and to remember that the grapes of Reformation can never bee kindly, and throughly ripened, but by beames of the Sun of righteousnesse: the moon-shine of created abilities is too weak for such a production. Seek we therefore to God for help, and see we doe it in that way which Israel in this Chapter took, and whereby they obtained the help in the Text: which I shall not wander from, so long as I fetch all my directions out of the bowels of this Story. Doe it.

Lunæ radiis non maturescit botrus.

1 *In a way of reall amendment.* *Samuel* here *vers.* 3. exhorts them to that as they hoped for deliverance, they accordingly put it in practise, *vers.* 4. *Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord onely.* By *Baalim Sanctius* understands their He-Gods, by *Ashtaroth* their She-Deities. Be they hees or be they shees, Gods or Goddesses, which had formerly beene worshiped, all are now put away. Israel gives them a bill of divorce, saith, *Get ye hence, what have I to doe any more with Idols?* We also have had our *Baalim* and *Ashtaroth*, our prelaticall innovations, popish corruptions, Arminian subtleties, Socinian blasphemies. It concerns us so to put them away, as *to serve the Lord onely* for time to come: which how any Nation can doe that gives an universall liberty to all kinds of worship, is not easie to conceive, though one of late have made his addresse to both Houses of Parliament in behalfe of such a liberty. I must professe for my own part that this proposition laid down by him, *viz. It is the will and command of God, that since the coming*

Is. 30. 22. Hos. 14. 8.

Bloudy Tenent, propos. 6

ming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, be granted to all men, in all Nations and Countreys, was to me one of the greatest scandals I ever yet met with in print. *Oblood y Tenent!* O speedy way of embroyling states, of massacring Churches, of erecting a *Pantheon* in every City! That of *Omnium Deorum* among the *Romans*, of *Omnium Sanctorum* among the Papists, offended me lesse than this of *Omnium Sectarum* from the pen of a Protestant. Sure I am *One God, one mediator, one faith*, was Catholike Doctrine in *Pauls* time; and that Religion is so dainty as not to admit of such mixtures. Be you also well assured, Beloved Christians, that in this case every variation from unity is a step to nullity: that if ever *England* (which God forbid) came from one Religion to all, shee will quickly run from all to none.

Ephes. 4. *Delicata res est, non patitur alienum.*

2 *Of solemne humiliation.* Such was theirs, *Vers. 6. They drew water and poured it out before the Lord, and fasted that day, and said there, wee have sinned against the Lord.* These actions of drawing and pouring out water are by some thought to be hieroglyphicall. Emptie a vessell of any other kind of liquor, it leaves some rellish or colour or smell behinde it; as when honey, wine, or oile is poured out. Not so upon the effusion of water: which is therefore fit to signifie the pouring out of mens hearts in such a manner as to leave none of their sinnes unconfest, unrepented of. To make it more solemne, fasting is added to their humiliation, as that which helps devotion to wings. *Chrysostome* saith, that *Prayer without fasting, is a souldier without a sword*; able to do but little service. And yet of the two, fasting may be the better spared. I shall not be affraid to assert, that fasting with-

Vid. Sanct. & Trin. in loc.

ing without prayer is a sword without a souldier, able to do no service at all. With Israel here we should confess, as well as fast. A Nation or person become speechlesse is neer unto death. If we desire to have the Lord cover our sins by his pardoning grace, wee must discover them in humble acknowledgments.

Quod homo detegit Deus tegit.

3 *Of earnest supplication. I will pray for you unto the Lord* saith *Samuel* to the people *ver.* 5. and they to him *ver.* 8. *Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistims.* προσευχὴ προσηύξατο is the phrase that is used concerning *Elias*, *Jam* 5. 17. *He prayed in his prayer*: we translate it, *hee prayed earnestly*: as if that which is not earnest were no prayer. They in *Jonah* 3. 8. are directed to *cry mightily unto God*. A whispering devotion is seldome answered with a loud echoe from heaven. *Ask* (saith Christ) *and it shall be given; seek and ye shall finde; knock, and it shall be opened unto you.* Ask, seek, knock, there will be need of all three. Doe you want a blessing? aske it of God, have you asked, yet still continue to want? seeke it out, have you sought, yet cannot finde? knock, and the treasury where it lies shall be opened to you. Was there ever more need? hath not peace taken her leave? doth not truth look towards the threshold? It would be most strange and ominous if the Church should not be found upon her knees, now when Rome and hell are conspiring against her: if when three Kingdoms are beleagur'd by Popish confederates, they should not be garrison'd with praying Saints.

4 *Of lively faith in Christ*, without which all the former are invalid. *Samuel* here *vers.* 9. *took a sucking lamb, & offered it for a burnt-offering wholly unto the Lord*, thereby turning both his own and the peoples eys upon the

Iohn 1.29. *Quicquid docetur, oratur aut vivitur extra Christum idolatria est coram Deo & peccatum.*

the *Lambe of God*, which was to come and *to take away the sin* of the world. Wheresoever you approach the throne of grace let it be your principall care to exercise faith in the *Lord Jesus*; out of whom all our learning is but duncery, all our duties but drudgery, all our devotion but formality; yea idolatry, if *Luther* may be believed. Incense of old was a type of his intercession, blood a type of his satisfaction, one of these was to cover the mercie seat, the other to be sprinkled upon it *Levit.* 16.13, 14. *He shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercie-seat, And hee shall take of the blood of the bullock, and sprinkle it with his finger upon the mercie-seat, &c.* to intimate that from God no mercie is to be expected but through the satisfaction and intercession of *Jesus Christ*, no help to be sought at any time without eying of these.

The second observation, which I am now to undertake, runs thus.

Obs. 2. *The Churches duty is to commemorate help received.*

See it both required and practised.

Required. Exod. 17.13, 14. *Joshua discomfited Amalek and his people with the edge of the sword, and the Lord said unto Moses, write this for a memorial in a book.* Psal. 102.16, 18. *When the Lord shall build up Zion, he shall appear in his glory. This shall be written for the generation to come, and the people which shall be created shall praise the Lord.* Should Scripture be silent, nature it self would read a lecture to this purpose. Heare one of her high priests; *He is an unthankfull man that denies a benifit received, so is he that dissembles it, together with him that requites it not, but of all the rest he is most unthankfull that hath forgotten it.*

Ingratus est qui beneficium accepisse se negat quod accepit, ingratus est qui dissimulat, ingratus qui non reddit; ingratissimus omnium qui oblitus est. Senec. de Benefic L.3.c.1.

Practised. Behold, Saint *Paul* recording his deliverance

rance, from the teeth of that roaring lion *Nero*, in 2 *Tim.* 4.17. *The Lord ſtood with me and ſtrengthened me, and I was delivered out of the mouth of the Lion.* *David* his preſervations, *Pſal.*31.21. *Bleſſed be the Lord: for he hath ſhewed me his marvellous kindneſſe in a ſtrong City.* It will be needleſſe to multiply inſtances out of the Pſalmes: ſeeing *Hoſanna*, and *Hallelujah*, *Benedic*, and *Benedicatur*, God bleſſe, and bleſſed be God, prayer and praiſe epitomize that whole book. I ſhall rather chooſe to hint you to ſome of thoſe courſes which the Saints of old took for the regiſtring of mercies.

They had

1 Their feſtivall dayes. Such were the *Purim, viz. the fourteenth day of the moneth Adar, and the fifteenth day of the ſame; kept yearly as the dayes whereon the Jews reſted from their enemies, and the moneth which was turned unto them from ſorrow to joy, and from mourning into a good day.* Theſe were made by them *dayes of feaſting and joy, and of ſending portions one to another, and gifts to the poor. Heſt.*9.21,22,26. in memory of what the Lord had done for them, in breaking that ſnare, which the malice, pride and power of *Haman* had twiſted for the whole Nation.

2 *Their Euchariſticall* Songs. As in *Exod.* 15. for the overthrow of *Pharoah*, in *Jud.* 5. for the defeat of *Jabin* and *Siſera*, in 1 *Sam.*18. for the ſlaughter of *Goliah.* Out of all which inſtances if it be noted, that women were wont to beare a part in ſuch ſongs (for we read of *Miriam* in the firſt, of *Deborah* in the ſecond, in the third of women out of all the Cities of Iſrael) that obſervation will lead us to the right underſtanding of a place in *Pſal.* 68.11. miſtaken by ſome, as if it allowed women to preach; becauſe the word there rendred Preachers

המבשרות
Annunciatricum.

according to the old translation, *God gave the word, and great was the company of Preachers*, is a word of the feminine gender. Whereas the true meaning of Gods giving the word is his affording matter of joy and gladtydings in the course of his providence, and the Preachers spoken of are nothing else but the company of women that published the same in their songs: as may be further cleered by a passage in the same Psalme *ver.* 25. *The singers went before, the players on instruments followed after, amongst them were the damosels playing with timbrels.*

3 *Their significant names*, Which were sometimes imposed upon persons. This course *Joseph* took to perpetuate the memory of mercies received by him in Egypt, *Gen.* 41.51,52. *He called the name of his first-born Manasseh: for God*, said he, *hath made me forget all my toil, and all my fathers house. And the name of the second called he Ephraim: for God hath caused me to be fruitfull in the Land of my affliction.* The like was afterwards done by *Moses* in reference to what befell him in *Midian*, *Ex.* 18. 3,4. He had two sons by *Zipporah*, *the name of the one was Gershom, for he said I have been an alien in a strange Land. And the name of the other Eliezer, for the God of my father*, said he, *was my help, and delivered me from the sword of Pharoah.* Sometimes upon places. Thus *Abraham*, when his *Isaac* had escaped, and a ram been accepted instead of his sonne, *called the name of that place Jehovah-jireh, as it is said to this day, in the mount of the Lord it shall be seen. Gen.* 22. 13, 14. And *Jacob* when he saw the Angels of God that met him, said, *This is Gods host: and he called the name of that place Mahanaim, i.e.* two hosts: either because the Angels appeared in two companies, one on each side of him, for his better security, or because there was now an host of *Angels*

added

added to that former hoſt of men women and children, which he carried along with him. Sometimes upon peculiar monuments erected on purpoſe. Such was *Jacobs El-Elohe-Iſrael*, *Gen.* 33.20. Such *Moſes*, his *Jehovah-Niſſi*, *Exod.* 17,15. Such alſo *Samuels*, *Eben-Ezer* in my Text.

Enough hath been ſaid to convince men of this duty, as alſo to inform them about it. The moſt proper way (as I conceive) to enforce the practiſe of it at preſent, will be to parallel the mercies of this ſtory and Text, with thoſe of this age, and day.

The *firſt mercie* we meet with here is *the conventing of Iſrael at Mizpeh in a Nationall aſſembly*, ver. 5, 6. *Samuel ſaid, Gather all Iſrael to Mizpeh, and they gathered together.* Interpreters are of opinion, that the Philiſtims whom they were ſubject to had ſo tyrannized over them, as to hinder all ſuch conventions; leaſt being ouce gathered together they ſhould conſult how to free themſelves: that *Samuel* notwithſtanding had now called a Parliament, and got them to meet. What devices have been uſed in former times, one while to keep off, another while to breake off Parliaments here in England, hee's a ſtranger in our Iſrael that doth not know. I had almoſt ſaid hee's an enemy to it, that is not affected with deep ſenſe of the goodnes of God in calling, and confirming (this which you all have the happines to behold, and I the honour to ſpeak unto) this bleſſed Parliament, faſtned by a late Act, and made as *a nail in a ſure place*, for the Kingdome *to hang all her veſſels upon, from the veſſels of cups, even unto all the veſſels of flagons*, as the Prophet *Iſaiah* ſpeaks. Wherefore here, before we go further, let us ſet up one *Eben-Ezer* ſaying, *Hitherto hath the Lord helped us.*

Abulenſ. & Lyranus apud Salianum.

Indixit Samuel generalia comitia Ibid.

Iſ. 22. 23, 24.

A *second mercie* which this ſtory acquaints us with, is, *The Lords hearing the prayers that were then put up for Iſrael, ver. 9. Samuel cryed unto the Lord for Iſrael, and the Lord heard him.* Hath he not done the like for us? was he ever a God hearing prayers more then of late? Our devotion hath not had a *miſcarrying wombe*, but been fruitfull in deliverances: neither have her *breaſts* been *dry*; for three Kingdoms all this while have been nurſed up in the boſome of prayer. The Jews were wont to ſtand when they prayed, and from thence men learned to ſay, *Sine Stationibus non ſubſiſteret mundus*, The world could not ſtand but for this ſtanding in prayer. But for it, *Ireland* perhaps by this time had not been at all, *Scotland* had been all in bloud, and *England* giving up the ghoſt. Each of theſe Nations may ſay for it ſelfe as the Pſalmiſt doth, *Verily God hath heard, he hath attended to the voice of my prayer: Bleſſed be God that hath not turned away my prayer, nor his mercie from me. Pſal. 66. 19, 20.* We may in reference to them all erect a ſecond *Eben-Ezer*; for *herein* alſo *the Lord hath helped us*; both helpt us to pray, and helpt us to ſpeed.

A *third mercie* is *the Lords defeating their enemies*, and that ſo, as to make *Iſrael* inſtrumentall for its own preſervation, in the 10. and 11. *verſes*, *The Philiſtims drew neere to battail againſt Iſrael: but the Lord thundred with a great thunder on that day upon the Philiſtims, and diſcomfited them, and they were ſmitten before Iſrael. And the men of Iſrael went out of Mizpeh, and purſued the Philiſtims, and ſmote them, &c.* We are aſſembled this day to praiſe God for ſhewing the like favour to us in more then one or two places.

It may be obſerved out of Scripture that the Lord hath ſtill been delighted in taking to himſelfe a denomi-

nation

nation from ſome freſh and recent mercie. In one of the firſt ages of the world he is ſtyled *the poſſeſſor of heaven and earth*; as having not long before made the one for his throne and the other for his footſtool. After he had revealed himſelfe by many promiſes to the Fathers he is frequently called, the *God of Abraham, Iſaack and Iacob.* When he had newly broken the yoke which *Pharoah* had put on his peoples neck, then, *I am the Lord*, ſaith he, *that brought thee out of the Land of Egypt, out of the houſe of bondage.* Having at another time delivered the ſame people from *Babylon*, he renews in his ſtile the memoriall thereof, *Jer.* 16. 14, 15. *The dayes come, ſaith the Lord, that it ſhall no more be ſaid, the Lord liveth, that brought up the children of Iſrael out of the Land of Egypt; but the Lord liveth, that brought up the children of Iſrael from the land of the North.* After *the Word was made fleſh*, the amiable Title which the New Teſtament gives him, is this, *The God and Father of our Lord Jeſus Chriſt.* It is not long ſince he was pleaſed to crown the endeavours of our men of war with a triple victory, that ſo with a *threefold cord of love* he might draw us to thankfulneſſe. Let him therefore be ſtyled, at leaſt for this day, The God of our Parliament and of their forces at *Scarborough*, at *Shrewsbury*, and at *Weymouth.*

Gen. 14. 19.

Gen. 28. 13. Exod. 3. 15. & *alibi paſſim.*

Exod. 20. 2.

2 Cor. 1. 3. *ibid.* c. 11. 31. Col 1. 3. and elſwhere.

I am not able to parallel our ſucceſs with theirs in all things. The chapter tels us of a defeat occaſioned by miraculous thunder; here was none ſuch: onely an artificiall thundering on both ſides, and that on ours bleſt to the diſcomfiting of our enemies. Yea our three Commanders in chief, in thoſe three fore-mentioned places, what were they elſe, but (to uſe the Poets expreſſion) *Tria fulmina belli?* yet in two particulars they may be compared.

1. *Israels victory*, which the Text relates to, *was unexpected.* They were met together at this time to consult, and not to combate; not to fight and kill, but to fast and pray; to reforme, and not to embattail themselves. Yet now doth God give up their enemies into their hands. Tell me, was not the gaining of *Shrewsbury* unexpected by all men here? the regayning of *Weymouth* a thing which but few of us had in our hopes? Hath not the Lord in both these, yea, and at *Scarborough*, done *terrible things which we looked not for?* Is. 64. 3. Have we not received Weymouth especially, as *Abraham* did *Isaack, even from the dead?* Heb. 11. 19. may we not say upon this occasion, *mutatis mutandis*, as the man in the parable did of his son, *Luk.* 15. 32. *It is meet that we should make merry and be glad: for this thy brother was dead, and is alive again; was lost and is found?*

2. *Israel got the victory, though the Philistims had the advantage.* It seemeth by the tenour of the story, that full men set upon such as were fasting, armed men upon such as were naked: *Israel* for ought we read, being furnished with no other weapons but their prayers and tears, and sacrifices. Onely when the *Philistims* were discomfited by the thunder they ('tis thought) took up the weapons that fell from their amazed enemies, and with them did execution in the pursuit. *Salian. Annal.* 'Tis easily found which side the advantage was on at *Weymouth*. Were not our numbers inconsiderable? were not the few men we had well-nigh spent, and worne out with watching and other military duties? yet did they prove *more then conquerors*, by getting, not onely victory, but booty, recovering what they had lost before, and withall possessing themselves of what the enemy had laid in? Let us therefore bestow another *Eben-ezer* upon this;

and

and say once more, *Hitherto the Lord hath helped us.*

I haſten to the third and laſt obſervation, viz.

That principall men are to have a principall hand in the duty of prayſing God for his help. *Obſ.* 3.

Climbe we up to the full explication of this truth by certain ſteps: which are theſe. Every creature is made to praiſe God in its kind; Men are more bound to this duty then other creatures; Chriſtians more then other men; Profeſſors eminent for their places in Church or State more than other Chriſtians.

1 Every creature is made to prayſe God in its kinde. *Prayſe ye him Sun & moon, prayſe him all ye ſtars of light, prayſe him ye heavens of heavens, and ye waters that be above the heavens: Prayſe the Lord from the earth, ye dragons, and all deeps, Fire and haile, ſnow and vapour, ſtormie winds fulfilling his word, mountains and all hils, fruitfull trees and all Cedars, beaſts and all cattell, creeping things and flying fowls.* *Pſal.* 148.3,4,7,8,9,10. They doe it accordingly, *Pſal.* 19.1. *The heavens declare the glory of God; and the firmament ſheweth his handy work.*

2 Men are bound to this duty more then other creatures. *O that men would prayſe the Lord for his goodneſſe, & for his wonderfull works to the children of men. Let them exalt him alſo in the congregation of the people, & prayſe him in the aſſembly of the Elders.* *Pſal.* 107.31,32. The whole world is a muſicall inſtrument; every ſtring is ſo tuned, as to be fitted for reſounding the great Creators prayſe: But man of all viſible creatures is the onely muſician that knows how to play upon this inſtrument. The reſt can prayſe God but *Objective*, by being the objects of mans meditation. They doe all bring, as it were, their ſeverall ſacrifices unto him, and lay them down at his feet

feet: he is the Prieſt that muſt offer them up for the whole Creation.

3 Chriſtians more then other men.

That place in *Pſal.*65.1. deſerves more then ordinary conſideration. *Prayſe wayteth for thee ô God in Sion.* The Saints poure out their hearts to day in thankſgiving to God; the next day, yea it may be the next houre there comes a ſhoale of new mercies: hee muſt be acknowledged alſo in them; and therefore prayſe is ſaid to *wait*, till the bleſſing arrive, as being at hand, ready to be tendred upon all occaſions. According to the Originall, *Prayſe is ſilent for thee ô God*: perhaps to imply that when the Saints ſet themſelves to pay this tribute, they are ſtruck into a ſilent admiratiõ of that rich bounty and grace, which ſupplyes all their wants, wondering that the *Sun of righteouſneſſe* ſhould vouchſafe to ſhine upon dunghils, and wanting words to expreſſe the goodneſſe of their Maſter to ſuch unprofitable ſervants. *Prayſe wayts, ſilently wayts*, and *that in Sion*. 'Tis due from all Quarters of the World, but it waits for God onely in *Sion*: None have it in a readineſſe for him but the members of that Church, whereof *Sion* was a type. *All thy works ſhall prayſe thee ô Lord and thy Saints ſhall bleſſe thee, Pſal.*145.10. *Unto him be glory*; but where? *in the Church, by Chriſt Jeſus, Epheſ.* 3.21. Great reaſon there is why it ſhould be ſo. For the Church is more indebted to God, than all the ſocieties in the world. They receive but drops of bleſſing to her ſhowers. *Ezek.*34.26. *I will make them, and the places round about my hill* (meaning his holy hill of Sion) *a bleſſing: and I will cauſe the ſhower to come downe in ſeaſon, there ſhall be ſhowers of bleſſing.* No wonder then if the Spouſe have doves eyes, *Cant.* 1.15. *Behold*

Quaſi dicat, heri eLaudavimus propter beſternum beneficium; hodie expectat te laus propter novum & hodiernum. Coppen in loc.

לְךָ דֻמִיָּה *Tibi ſilentium.*

Behold, thou art faire my love, thou hast doves eyes; lifting up themselves to heaven, when ever shee either eats a grain or drinks a drop: while the rest of the world have hogs eyes, devouring the acorns that fall from the tree, without so much as looking up, or ever considering whence they come.

4 Professors eminent for their place in Church or State more than other Christians. I gave them the name of principall men in reference to *Micah* 5.5. where wee read of Gods *raising up against the Assyrian seven shepheards and eight principall men*, i.e. a competent number of Office-bearers to withstand the fury of the enemy, under Christ, who was their peace. Such are to have a principall hand in this duty.

1 In regard of the depth of their interests. They as being more concerned in the publique wel-fare than Christians of a more private station, are bound to observe the wheelings of providence more than others, and to acknowledge the hand of the Lord in every turn. Hence are Church-officers called upon so expresly, with so much importunity, both in the beginning, and in the end of the 135. Psalme. *Ye that stand in the house of the Lord, in the Court of the house of our God, prayse ye the Lord, for the Lord is good, sing prayses to his name, for it is pleasant*, ver. 2, and 3. And again, *in the* 19, *and* 20. *verses, Blesse the Lord ô house of Aaron, blesse the Lord ô house of Levi.* *Beza* gives a good reason why that clause, *for his mercie endures for ever*, is so often repeated; no lesse then six and twenty times in one Psalme. 'Tis done, saith he, to make it appear that we may not content our selves with acknowledging mercie in the lump, but should take a distinct view of each single favour: as the Psalmist there begins with the goodnesse of

Beza in Argumen. Ps. 136.

God in generall, *To give thanks unto the Lord, for he is good. Psal.* 136. 1. but afterwards descends to particulars, and to every one of them annexeth the fore-mentioned clause. For example, it well becomes us at this time, not onely to say in the language of that Psalme, *O give thanks to the Lord of Lords, to him who alone doth great wonders, who remembred us in our low estate, and hath redeemed us from our enemies*, ver. 3, 4, 23, 24. but more distinctly, To him that blest our forces at *Plimouth, for his mercie endures for ever*; and prospered them at *Scarborough, for his mercie endures for ever*: Who delivered *Shrewsbury* into our hands, *for his mercie endures for ever*; and gave us our lost Weymouth again, *for his mercie endures for ever*. This if men of the deepest interests shall neglect, who then will be found to doe it? will not God be a looser by this omission? yea, will not they be loosers themselvs, whose engagements to the Common wealth, or to the Church, are such as that they must needs stand or fall with it, whatever becomes of other men? The Jewes have a saying, *that the world stands upon three things, The Law, holy worship, and retribution.* Now wee can make retribution to God no other way but by thankfull acknowledgements, which we therefore have cause to be punctuall in. *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, Psal.* 116. 12, 13. he alludes to the cup of blessing used in their peace offerings, which were always accompanied with solemne thanks to the most High for his saving health. Have you a minde to take the shortest cut to ruine? bee unthankfull. Expect showers of blessings from heaven no longer then wee continue to send up vapours of prayse: for as trumpeters delight to sound where they may be answered with

Super tribus consistit mundus, super lege, & cultu sacro, & Retributione beneficiorum. Aloys. Novar. Schediasm. p. 149. n. 99.

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an ecchoe, so doth God delight to give when he is answered with thanksgiving.

2. In regard of the height of their relations. Who was *the sweet singer of Israel*, but *David the man that was raised up on high?* 2 *Sam.* 23. 1. The higher he was raised the more sweetly did he sing, and warble out the prayses of God, insomuch as, if the penmen of Scripture should come to be differenced by their characters, *Solomon* haply would be styled *The Preacher of wisdome*, *Jeremiah the Prophet of lamentation*, *Saint John the Disciple of love*, and *Saint Paul the Apostle of grace*: but the style of *the sweet singer of prayse* must be reserved as due to *David*, more than to any of them all. 'Tis a maxime in divinity, *Beneficium postulat officium*. Those whom God calls to the highest places, he calls withall to the highest services: and such is this of thanksgiving. Prayer is an high and holy duty, but (if it be lawfull to compare them) praysing will be found to excell it in many respects. As the martyr said when she was at the stake, *Now farewell hope, and welcome love*, because she was then going to heaven, where hope being swallowed up in fruition, was to have no longer being (*For hope that is seen is not hope*, *Rom.* 8. 24.) so may a dying Christian say, Now farewell prayer, and welcome praise, for in heaven there will be no use of prayer, because all wants shall be supplyed without asking, or rather because there shall be no want of any thing the soule can wish: but of prayse there will be use to all eternity. *Salvation to our God which sitteth upon the Throne, and to the Lambe* shall be the song even of those, that have obtained salvation to the utmost, by the Lamb with him that sits upon the throne. *David* accordingly seemes to have plyed this somewhat more then the other duty,

Revel 7 10.

though hee was abundant in both. He tels us in *Psal.* 55.17. of his praying thrice aday, *Evening and morning and at noon, will I pray and cry aloud.* But as on purpose to put his soule in tune here, that in heaven it might make the better musick, he multiplies prayses even to seven times in a day, *Psal.* 119,164. *Seven times a day doe I praise thee, because of thy righteous judgements.*

The *Application* hereof followeth.

What now remains, (O ye principall men, Lords, Commons, and Citizens) but that you be exhorted to have a principall hand in this duty of praysing God for his help, and called upon to doe what ye ought, both for the substance of the work, and manner of performing it?

1 For *the substance of the work*. Know and remember that God must be praysed with your hearts, your parts, your lips your lives, and your estates.

1 *With your hearts*, Psal. 103. 1. *Blesse the Lord, ô my soule, and all that is within me blesse his holy name*: The deepest springs are wont to yeeld the sweetest waters: they are the sweetest thanks that proceed from a depth within. For as *Seneca* well, the value of thanks resolves it selfe wholly into the frame and disposition of the heart.

Gratitudinis ad animum tota æstimatio redit. Senec. de Benefic. l.4.c.21.

2 *With your parts*. You are men of great and vast abilities; ô consecrate them all to God. *The Spirit of man, Solomon* saith, *is the candle of the Lord, Prov.* 20.27. Suffer not your bright candles to burn downwards, imploy not your parts in the things of this world altogether, not at all in the things of hell; lest they sweal quite away, without doing any considerable service to God or man. Great parts are like great Ordnance: if the Fort wherein they are planted bee yeelded up to

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Jesus Christ, they're of excellent use against the Serpent and his seed. But so long as Satan holds the Fort, no men more mischevous to the Church than those that have the best naturall and acquired abilities, yea none in so dangerous a condition in reference to their own soules. I must be bold to tell such, as abuse their wits and other endowments in the service of Satan against the truth, that their lightsome candles will but serve to light them to hell, and their large parts to enlarge their condemnation there.

3 *With your lips.* Psal. 51.15. *O Lord open thou my lips, and my mouth shall shew forth thy praise.* The tongue is called a mans glory, partly because speech is a thing wherein men excell beasts, and partly because it is given him to glorifie God withall. Prayse and thanks should be offered up when ever we draw neere to him in any duty, particularly when ever we pray. Phil. 4.6. *Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your request be made known unto God,* with thanksgiving. Expect no acceptance of those prayers wherein there is not some spice of this. Prayer without prayse is a censer without burning coals, from which there can no sweet savour ascend.

Psal 16 9 with Acts 2.26.

Oratio sine laude, est thuribulum sine prunis. Luther.

4 *With your lives,* for therein lies the life of thankfulnesse. He is the most thankfull that is the most fruitfull Christian. There must be *Gratiarum actio* a doing of thanks. Else if our thanks be not accompanied with obedience, we doe but play *Jews play* with *Christ*, saying, *Haile King of the Jews, and smiting him.* Physitians judge of the heart by the arme, feele the pulse, that they may know the state of the vitals. How beats the pulse of thy conversation? according to that will God

John. 19.3

judge of the soundnes, or sicklines of thy constitution. Would you render reall thanks? Remember what you have lately sworn, namely, *to go before each other in the example of a reall reformation. The Lord had caused* the Land *to passe under a rod*, a rod that fetch'd bloud at every lash, before we would be *brought into the bond of that Covenant*. Believe it, he that whipt us to it, will whip us for it, if it be not kept. The curses ingrost in that *flying roll Zech.*5. will be sure to over-take us, for *swearing falsely by the name of the Lord*.

Ezek.20.37.

Ver.2,3,4.

5. *With your estates honour the Lord with thy substance, Prov.*3.9. Christ will never trust Judas more. The Saints are now his purse-bearers, and from them it is expected that they should willingly disburse, when ever *the Lord hath need* in his members. This is the duty of every day, especially solemne days of thanksgiving! *Eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord, neither be ye sorry, for the joy of the Lord is your strength. Nehem.*8.10. That joy which enlargeth the heart at such a time should take away straitnesse of hand. Thanksgiving dayes should be giving dayes. *Upon the first day of the week, let every one of you lay by him in store as God hath prospered him*, saith Saint *Paul*, prescribing an order concerning the collection for the Saints, 1 *Cor.*16.1,2. Why upon the first day of the weeke? *Chrysostome* hints to this reason, because then in the use of those Ordinances that were dispensed on the Lords day, the spirits of Christians resenting the goodnesse of God more then at other times, would be more ready to give the Saints a taste of theirs. You that have this worlds good, *shut not up your bowels* now, from those of *Melcomb, Weymouth*, and *Plymouth*, that

ὁ κύριος χρείαν ἔχει, Matth.21.3.

1 Iohn 3.17.

need so much, and deserve so well. Let the consideration of those late mercies we have received be a meanes to open all obstructions of heart and purse, and to procure mercie from you, for those persons by whom, and places where we have received them.

2. *For the manner.* This great worke of prayseing God must be performed unanimously and cheerfully.

1 *Unanimously.* We should *all glorifie God with one minde and with one mouth, Rom.* 15. 6. which is utterly impossible so long as through difference in opinion and affection, that event is looked at as a crosse by one, which appears a rich blessing to another. There will hardly be one mouth, where there is not one mind: God will hardly be glorified, where there is not a sweet conjunction of both. *Cleopatra* dissolved an union of great price, and dranke it in an health to *Marcus Antonius*. Divisions are Satans Drinke-offerings: No such drinkers of health to hell as *dissolvers of union*. If my soule might have its wish, I should not desire, what *Austin* did, to see either *Paul* in the pulpit, or *Rome* in its pomp: but the thing I would beg should be Union. Next to a full and clear sight of its own union to Jesus Christ, my soule should long for nothing more in all the world, than union of the King to his Parliament, & of the godly throughout the Kingdom among themselves. Who ever lives to see these things may sing his *Nunc dimittis* with *Simeon, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* Luk. 2. 29, 30.

2 *Cheerfully*, Psal. 149. 5, 6. *Let the Saints be joyfull in glory, let them sing aloud upon their beds, let the high praysses of God be in their mouthes.* The birds chirp most in the faireſt weather; ſucceſsfull ſeaſons are joyfull ſeaſons to thankfull Saints.

Yet

Yet becauſe, as poyſon conveyed in flowers is moſt dangerous, in that it preſently takes the brain, ſo there is nothing more deadly than poyſoned joyes: to the end your chearfulneſs may be kept within Scripture bounds your rejoycing be ſuch and none but ſuch as becomes the Goſpel, I ſhall here preſent you, before I conclude, with a ſhort character of Chriſtian joy. 'Tis a ſpirituall affection that hath the Holy Ghoſt for its Father, Faith for its Mother, Prayer for its Midwife, the Word for its Nurſe, Sincerity for its Keeper, and trembling for its Handmaid.

1 *The Holy Ghoſt for its Father*, we finde it called *joy of the Holy Ghoſt*, 1 Theſ. 1. 6. They in *Nehemiah* kept the dedication of the wall of Jeruſalem, with gladneſſe, and thankſgivings; they offered great ſacrifices and rejoyced, *for God had made them to rejoyce with great joy*, Cap. 12. ver. 27. 43. *Light is ſown for the righteous*, Pſ. 97. 11. Spirituall joy is a *light* ſhed from heaven, it ſprings not out of ones own bowels, as the carnall joy of worldings doth, but is as *ſeed* caſt in from without, and the Seed-man is the Holy Ghoſt.

2 *Faith for its Mother*. *Joy of Faith*, ſo 'tis called, Phil. 3. 25. *Beleeving ye rejoyce*, ſaith *Peter*, *with joy unſpeakeable and full of glory*. 1 Pet. 1. 8. In the ring of graces, faith is the diamond, joy the ſparkle of the diamond. Phil. 3. 3. Heare Saint *Paul*, *We are the circumciſion which worſhip God in Spirit, and rejoyce in Chriſt Jeſus*. Holy men have their rejoycing onely in Chriſt, they are made partakers of Chriſt onely by faith. Such as deſire to have joy as a flower blown in their hearts, muſt be carefull to water the root of faith, for from thence it ſprings.

3 *Prayer for its Midwife*. John 16. 24. *Aske, and ye*

ſhall

shall receive, that your joy may be full. Rejoyce evermore, 1 Thess. 5.16. and presently after, *pray without ceasing,* as if hee had said, Cease to pray, you will cease to rejoyce; pray without ceasing, so shall yee be able to rejoyce evermore. The cheerfullest Christians are usually those that are fullest of Prayer. After *Hannah* had poured out her soule before the Lord, *her countenance was no more sad.* 1 Sam. 1.15,18.

4 *The word of God for its Nurse.* Prov. 12.25. *Heavinesse in the heart of a man makes it stoop; but a good word makes it glad.* A soul sick of sorrow is directed by the Word of grace to an able Physician. Upon *Philips* preaching Christ, there followed great joy in the Citie of *Samaria,* Acts 8.5,8. *Then* Philip *went down to the Citie of* Samaria, *and preached Christ unto them. And there was great joy in that Citie.* Where *the Priests are clothed with salvation,* there *the Saints shout aloud for joy.* Psal. 132.16.

ψυχῆς νοσούσης εἰσιν ἰατροὶ λόγοι.

5 *Sinceritie for its Keeper.* 2 Cor. 1.12. *Our rejoycing is this, the testimony of our conscience, that in simplicitie, and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world.* They are the upright in heart for whom the light of gladnesse is sown, *Psal.* 97.11. It comes up in no other soile. Any kinde of sin may nip joy in the bud; hypocrisie kils it at the root. True joy can never breathe in an heart obstructed with by-ends. *In the transgression of an evill man there is a snare* (such a snare as will be sure to strangle his joy; that appeares by the opposition there made) *but the righteous doth sing and rejoyce,* Proverbs 29.6. They in 1 *Chron.* 29.29. were able to rejoyce in the service then in hand; why? *because with perfect hearts they offered willingly to the Lord.*

6 *Trembling for its Hand-maid.* Psal. 2. 11. Serve the Lord with feare, and rejoyce with trembling. Do you lend an eare to this, who are members of the Honourable Houses; for the Psalmist speaks it to such as are *Rulers of the earth*, Verse 10. Your affections should be proportion'd to Gods dispensations. His manner is to feed the Church with bitter-sweets: her care should be to mingle trembling with her joy. Be pleased to reflect upon the war which your selves have managed, and consider whether providence have not seemed to delight, as it were in checkerwork, a white and a black, a successe and a blow, whether for the most part, ye have not had a white in the North, for a black in the West, or a black in the North (as at this day) to tremble at, when ever you had a white in the West. Wherefore
Philip. 4. 4. *rejoyce in the Lord* at present; *and again I say rejoyce*: but
Isa. 3. 8. do it with trembling to think of *provoking the eyes of his glory*, whose power is able to confound us in a moment. Tremble, but with rejoycing to think how many places the Lord of hosts hath appeared for us in of late, as
Exod. 15. 11. *glorious in holinesse, fearfull in praises, doing wonders.*

Now unto him that is able to do (and hath done for us)
Eph 3. 20, 21. *exceeding abundantly, above all that we ask or think, according to the power that worketh in us, Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end.* To him that hath helped, and doth help, in whom we trust, that he will still help us more and more, to him be prayse, and thanks, and dominion, for ever and ever. *Amen.*

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